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Nation

Peace of the Brave One Year After

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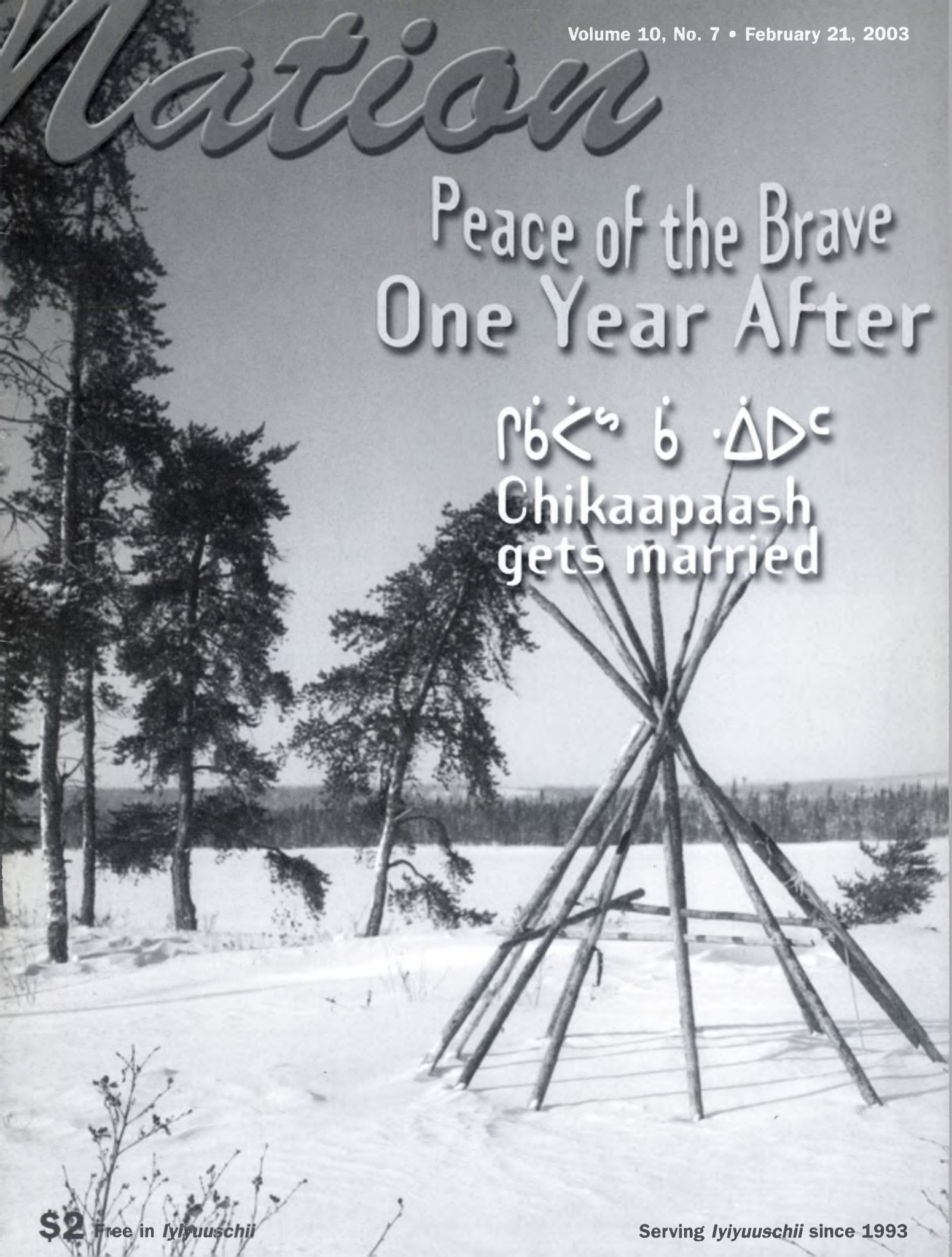
Chikaapaash gets married



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THE IMPORTANCE OF BEING CREE

Not long ago while visiting a friend outside of Eeyou Istchee, I was looking through her pile of magazines and noticed a book nestled in among her many copies of *People* and *Vogue*. The words on the cover immediately drew my attention: "The Eastern James Bay Cree." I said, "that's me," I guess to myself as no one else was in the room. This book, published by the United Nations, started out by describing the Eastern James Bay Cree, or as we prefer, the Eeyou of Eeyou Istchee, as the largest remaining group of traditional hunters left in the world.

I stopped and thought. I had never realized that we held such a role or position in the world. We are the largest identifiable group on the planet that still holds fast to our traditions, culture and way of life. It is a big responsibility for our people to hold. I thought, maybe this is why we have special status in the United Nations and are regularly invited to visit the Vatican. In a world of fragile cultures, we stand out. I thought about the many other Indigenous peoples out there that outnumber us and yet have not been able to keep traditions to the extent we have, and I became saddened. I thought of the many hardships they must have gone through. Then I thought of the ones we have gone through and remembered that the Grand Council of the Crees says there are only about 48% of us still on the land practicing our traditional lifestyles. That is not much.

When will the day arrive when our status diminishes so much that we are no longer the largest group? I thought of the impact that developments over the years have had on our hunting and traditional harvesting. Then, I became worried as there is talk of more development on the land. There is talk of private companies moving into our hunting grounds, of truckloads of caribou and game being killed by recreational hunters that we have no control over, of more clear-cutting and more mining. Then I wondered, is it already too late? If not, what can we do to save our status, because if we lose that position in the eyes of the world, will they listen when we come before them speaking of culture and needing help preserving our ways? Will we be like so many other groups in the world where governments argue that their culture no longer exists so there is no need for any special protection or treatment? So, what can I do?

I thought, it would be good to do as much as I can to support those who follow our traditional ways on the land. It would be good for me to spend more time on the land learning those ways and contributing to the preservation of Cree culture and traditions. I know that development is necessary for jobs, growth, and education, and I am not against it, but it is only good if along the way we never forget the importance of being Cree.

By Will Nicholls

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Eeyou Istchee
Photogrpher: Jim Wallace
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BONNY ORR

GET RICH FALLACIES

Bulldozers clanked by on the rough snowy road hewed out of the Nemaska hinterland as truck after truck rolled by in succession, all in a hurry to get the job done and get back to haul the natural gravel. I looked from the back of a heavy duty pickup and listened to the story of how this road came to be and other adventures of horrendous construction mishaps and woes. I wondered if this was the kind of encouragement I needed when I was carefully establishing working relationships, then I quickly realized that the money is good when the going is good and that the money can slip out the door at alarming rates when Murphy's Law kicks in, if anything can go wrong, it will go wrong, usually at the wrong time and the wrong place. But such is the case for all large projects, like EM-1.

I saw plenty of opportunity and it was knocking hard at the door. Open up and let me in cause there's money to be made in them thar hills. If I may sound like a capitalist and an opportunist (and all the other misnomers that can be thrown at me,) I really do believe that we should have done this a long time ago. How many projects have slipped by under our noses. Let see now, there's LG1-4, LA1-2, Opemiska, etcetera ... etcetera. A few didn't get by like Wemindji dam (good going guys). Heck, we'd be rich by now, tending to business and the remainder of the garden.

It kind of reminds me of a story I read about some tribe living near Australia, where they lived in rather nice natural surroundings, then got booted out by settlers and given a tiny island off shore, not much more of a rocky slab on the Pacific Ocean, somewhere down under. Then in recent history, some sort of valuable mineral or gem (or even thousands of years of accumulated bird crap) was discovered on their island and needless to say, the harbingers of money swooped around and devised many ways for the islanders to mine or extract the valuable materials and sell it on the world's markets.

Many islanders quickly became entranced with idea that money could be made and that they were literally worth millions for each inhabitant. When the time came to actually get to work, the islanders discovered that the process of work was hard and tiresome. The money harbingers quickly learned that getting people to get up and grind away down some mine pit or quarry was just as hard as doing the job itself. The islanders soon became the opposite of the slavery trade of old. There they were, sitting around at home (or generally enjoying life in a very laid back fashion) and collecting steady revenues off their investments. Meanwhile, the money harbingers had to get down and mine the precious material themselves and pay the poor people in the process. In a sense, there was no real reason to create employment to make money for themselves, since all the work was done for them in the dark sweaty mineshafts and quarries by very colonists who told them to leave their homeland. It is the exact opposite of a cotton field. Wow.

Of course, idle days and idle hands do not make for a happy and healthy society and soon many peoples suffered the same as any other affluent society including the trials and tribulations of the rich and famous. Abuse of power, money and wealth became commonplace. But are we like that? No. We like to work for our share, as work leaves a sense of accomplishment and tangible realities are easier to hang on to, rather than the lost dreams of the rich and famous and the empty promises that echo around election time. This project is something I can sink my teeth into and take a piece of the pie and taste it too. Even the crumbs are good.

As I left the construction area and headed home back on the ice covered James Bay Highway, a certain radio station (WHAM 1180 from Rochester New York) had a right wing talk show called the Savage Nation. At first, I couldn't believe what I was hearing, that someone could say those things on air, but the more I listened, the more I realized that this guy (Steve Savage) had something to say and he didn't mince his words and he meant them. But that's another story.

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DIAND Supports Moose Cree Sustainable Forestry Venture

The Moose Cree First Nation has received $650,800 from the Department of Indian and Northern Affairs to pursue a sustainable forestry license. This is in response to the Northern Boreal Initiative, which provides First Nations communities with opportunities "to take a leading role in the development of new sustainable commercial forestry opportunities."

The project has been in the works on the part of the Moose Cree's corporate entity, the Moose Band Development Corporation, since 1996. The money was earmarked years ago to continue exploring the feasibility of developing forestry operations in the area designated as the Moose Cree Management Unit. The area in question is 1.1 million hectares of land, north of the 51st parallel. Ontario does not use terminology like category I, II or III lands. Whatever is native land is just that and for years the government has done pretty much whatever it wants with this native land.

Lillian Trapper, the land and resources coordinator for the Moose Cree, says that "half our territory is in the area of the undertaking, and this is where the MNR (ministry of natural resources) has the trap lines set up and all kinds of forestry going on in there, with settlements and roads. There is a plan for all of this but we weren't involved in that at all. They have set up trap line systems and they have non-aboriginal trappers on those trap lines and we are not aware of who those trappers are."

The area north of the invisible 51st parallel is a "wild roadless area" to the government, "one of the last great intact forests on earth," home to caribou, bears, wolves and wolverines. It is untouched and unknown by anyone but the trappers and hunters who use it.

Trapper says that "because there is no land use plan and no environmental assessment in this area, it offers great opportunities to do things differently and to ensure that this part of the world is still here for those seven generations ahead. This is the thinking that we are trying to keep in mind all the time".

Thus far the Moose Cree Management Unit is considered as having an ample supply of softwood for a viable sustainable forestry operation, with over 204,800 cubic metres a year. Trapper was quick to point out that "the initial inventory was high, but there are a lot of other issues to be addressed which will probably bring that number down, such as trapping, traditional land use areas, wildlife areas, sacred areas – all this information still needs to be gathered. There is no commitment yet. We are still exploring the options and. forestry is just one resource development we are looking at."

By tsa

At the same time the Land and Resources people are gathering their part of the information, the Moose Band Development Corporation is gathering the scientific data: the annual growth and yield of the trees, the various species of trees and plants, soil samples and animal tracking. Ruth Biederman, the business manager for the corporation, says that "we are being slowed down right now by the province, because of the environmental assessment. And I don't know what kind of impact that will have on our area because the area has never been touched. In the meantime we are going ahead with the inventory."

Once all the results are in, a land use plan will be developed. Then comes the task of taking it to the membership in extensive consultations. Chief Norm Hardisty has stipulated that first and foremost in their thinking is that if the environment is not properly taken care of with thought for the next seven generations, then it is not a viable business venture. He also mentioned that it must be approached based on a community consensus, which involves educating people about sustainable forestry.

"When people think of forestry, they think of all the clear-cutting out in B.C.," says Trapper. "We need to ensure that each person who is out on the land, each family, is well informed to make wise decisions as to what they want to see happen, whether it is forestry or something else."

The initial consultations have shown that the people are interested in the potential job development, and that they are just as concerned about the potential environmental impacts.

There are a few more hoops to jump through before they can apply for the sustainable forestry license, which would be the first by any First Nation. Biederman is optimistic. "We're hoping the province won't take too long and hopefully we can log in maybe 2-3 years," she says. "It's all subjective to what the Moose Cree want."

NEWS

Shooting in Great Whale

A shooting incident in Great Whale January 22 left a hole in the community's gymnasium, but fortunately no one was hurt.

One eyewitness, who wished to remain anonymous, said that he heard a "loud noise," but he didn't know what it was at first.

There were a number of children in the triple gym at the time, yet none were injured. According to the eyewitness, the bullet "went through the exterior wall, and hit the other side of the building."

Larry Hubert, captain of the Kativik Regional Police, said that the weapon used was a high-powered rifle "believed to be a .303."

"We have a couple suspects right now, but the file is still under investigation. It appears to be a young kid."

Hubert said that this was an isolated incident, and that if in fact it was a juvenile, no charges can be laid.

Pabineau Pushes Ahead With Casino

The Pabineau First Nation near Bathurst, New Brunswick, says it won't wait for the results of a plebiscite on casino gambling before opening a gambling centre on reserve.

Bathurst city council voted this week to hold a referendum on whether to build a casino in the city. Pabineau Chief John Henry Paul attended the council meeting, and listened carefully to the debate among councillors about whether to open a casino. But Paul says the city's decision won't influence his plans setting up a casino.

Paul admits the idea is still in the early stages. But he says the reserve is trying to get back title of Indian Island, a small piece of land in the Bay of Chaleur and he wants to build a casino there.

"The whole region really would benefit, there's spinoff for the city. We're losing some industry in the next few years and we have to bring something back."

Paul doesn't expect the Lord government accommodate his idea because of its policy forbidding casinos.

Paul says he'll apply for a license and if it's denied, the reserve will go ahead with its plans anyway.

"We'll build it and then let them take us to court. It will be decided then," he says.

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Open letter to JB Loon, CNIT, or C.R.E.E, and its members

It seems that we are going towards a new direction with the creation of C.R.E.E, which I understand is taking the place of the CNIT. In reading the letter of JB Loon, and the previous letter about the protests involving teams in last year's tournament, it could be time that we maybe had some changes. Which could be a good thing, because I know we are not a perfect society or Nation. Which brings me to my point about last summer's planned Dance Competition that I tried to organize. It may have been a failure to some people, but I look at it as a success, because we did bring about renewed interest in a dance that has seen better days.

The reason that I had decided to take up this challenge was to renew interest, and not let this kind of dance die out. I have observed in the past the dedication that people had to this kind of dance and the friendships and closeness that it brought people. It may have been a competition for some, but I know most people looked at it as plain fun. Which I think should have continued. I know that we live in a very competitive society, which could be good in some ways. However, competitiveness also has its drawbacks where some people can go to extremes to be winners. Which is not always good, this in the past has started nastiness, or teams not willing to travel to certain communities, and probably many other situations I am sure that the CNIT must have experienced, not to mention other communities who try hard to make events or tournaments happen.

During my tenure as an organizer of a regional event, it was hard on myself and my family, since it was only me and my partner who foresaw many of the things that had to be done to make this thing work. Although in the end, it did not materialise, we were happy that we did not give up, and that we eventually had the concert that featured Vern Cheechoo, Lawrence Martin, Anishnabe, and the Rappers, FBI JEDEYZE.

The thing that bothered me at the time I was trying to get this thing going, was the lack of interest that the CNIT showed towards our hard working team, four at the time. It seemed that they did not have an interest or any responsibility of making sure that nothing went wrong with such an enormous undertaking by people who genuinely cared about what they were trying to do. Nobody from your group asked us questions, except the person who was helping us originally. We needed encouragement from your group. We needed your experience, and most of all, your blessing and support, which we did not receive.

Maybe things do happen for a reason, but I wished that the CNIT had been there originally to help with the organization, and maybe support to get things done. Like I said at the beginning, we feel that we did not fail, but your support and influence was still needed to get more credibility towards the organization of the event that was planned.

I offer my sincere good wishes to the new C.R.E.E Group, and I wish them a good tenure in the responsibilities that they will be undertaking in the future. However, I also wish to thank all those people who stood by us, and especially the Sponsors and promotors who never gave up on us. Many thanks to the individuals who understood what we were trying to do, and to the Grand Council of the Crees, who understood the importance of what we were doing.

Meegwetch.
Christopher Herodier,
organizer
First Cree Nation Invitational Square Dance Competition.

Natives take insurance co.'s to court

Discrimination is, unfortunately, common in our society. Whether it be motivated by race, religion, or gender, it tends to rear its ugly head in all facets of life. Arguably the worst kind of which is blatant discrimination based on race.

Ronald Bonspille, a member of the Kanesatake Mohawk band, has, like all natives, experienced this bigotry first hand. Bonspille is currently putting together a class action lawsuit, with the hopes of exposing the current policies insurance companies have in dealing with native people living on the reserve.

"Because I'm considered to be living in the village of Oka, I have no trouble getting insurance on my house or vehicles, but on my other three houses up the bay (on reserve), I've had one insurance company cancel us already, and we can't get insurance on the other two houses."

Bonspille also runs a farm on land rented from another Kanesatake resident, and has repeatedly tried to get insurance for his livestock, "the farm that I'm trying to get insurance on, is bordered by lands rented by non-native people who have insurance with the same company who refused me. They say we're in a red zone, and they don't insure anybody within the red zone of Kanesatake, yet the white people are insured."

We asked Fabi Bertolotto, an insurance broker with Innovex who has had dealings with Kanesatake, and Kahnawake in the past, why he thinks some insurance companies refuse to deal with these two reserves. "I think 1990 (the Oka crisis) is definitely a key element."

"We know if we try to insure anybody in Kahnawake, it's going to come back to me. It's not going to be accepted, the companies that we deal with simply don't insure there."

This, according to Bonspille, is not acceptable, and he hopes that other natives will join him in his fight for equality. "It's not the idea of the money, we want to get the same equal treatment as everybody else in Canada."

"I've been contacted by 37 people up till now, and I'm sending out a form letter tomorrow to all the people in Kanesatake asking them to get in touch with myself or Human Rights to see how many have actually been refused."

According to Bertolotto, "Even in the city, because of claims, or the house is too old, people get refused, that's their (insurance companies) privilege, they're private companies and they do pretty much whatever they want."

Patrick Homier, spokesman for the Quebec Human Rights Commission, said it was too early to comment about this particular case, but added, "is it because there's a higher risk where Mr. Bonspille lives? Or because he's a native, that's what we're going to find out."

"You cannot deny somebody insurance because they're native or black, or Chinese, that's against the charter of rights. That's discrimination."

If this lawsuit is successful, "The monetary compensation is going to concern only the plaintiff that has submitted a written complaint."

In other words if you have been refused insurance because of your race, and you fail to come forward and write a complaint, you could be left out of the financial compensation owed to you, if this case happens to be successful. This includes all natives, not only Mohawks.

The investigation is slated to begin in the next few weeks, and could take "a year and a half at least. Our case load is very big at the moment, we have a lot of complaints to look into."

by Steve Bonspiel

Natives picket 24 Sussex to protest exclusion from first minister's meeting

Native leaders waving signs rallied outside the prime minister's residence two weeks ago to protest their exclusion from the first ministers' summit on health care.

Aboriginals were shut out of the meeting at 24 Sussex Drive that ended with a health-care deal worth billions of dollars. About 60 protesters representing aboriginals, health and labour groups gathered behind barricades across the street from the prime minister's home. "The fact that (Chretien) is excluding us demonstrates that he's continuing to hold a colonialist mentality," said Matthew Coon Come, head of the Assembly of First Nations.

Saskatchewan Premier Lorne Calvert stopped to talk to the protesters. As the crowd cheered, Calvert promised to do his best to protect medicare.

Chretien insists that meetings of first ministers should be limited to provincial and territorial premiers.

He says he has consulted with native leaders on how to close the gap between aboriginal health standards and those taken for granted by most Canadians. He met privately with Coon Come for 45 minutes to discuss such concerns.

Coon Come says native leaders need a real voice in such talks, including a place at the first ministers' table.

Northwest Territories Premier Stephen Kakfwi recalled former Liberal prime minister Pierre Trudeau's bold approach.

"At a number of conferences he had . . . aboriginals sitting with him, sitting with the premiers on national TV. That's courage and leadership. The federal government wants everybody else to be accountable, and I say 'Fine.' Let's let the federal government be accountable for its responsibility for aboriginal people."

Native health still lags shamefully behind, Kakfwi said. "We're living in Third World conditions.

"Surely to God somebody will have the sense to say: 'Let's invite the (native) leaders. Let's talk, let's partner, figure out what should be done.' Its very straightforward."

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While the health status of aboriginal people has improved in recent decades, wide gaps persist.

- In 2002, a survey found that just 38 per cent of reserve residents reported very good to excellent health, compared with 61 per cent of all Canadians in 2000-01.
- Native people report diabetes at two to three times the national rate.
- Tuberculosis rates are eight to 10 times the national average.
- Aboriginals living in the North or remote areas are up to three times more likely to kill themselves.
- Infant deaths in native communities are up to three times the Canadian average.
- Native people over the age of 15 are about twice as likely to smoke.

The only message to draw from Chretien's refusal to include native leaders is that Ottawa plans to shortchange them, Coon Come charged. "First Nations must be directly involved in the discussions," he said. "When health services are done for us, they fail."

Feds looking for triple whammy

Three national bills affecting First Nations are now before Parliament.

The Minister of Indian Affairs has introduced the first three of his so-called "suite" of bills in Parliament that will have tremendous impact on First Nations. C-6 (Specific Claims Resolution Act), C-7 (First Nations Governance Act- FNGA) and C-19 (First Nations Fiscal and Statistical Management Act) are all now in various stages in Parliament.

The Federal Government used its majority to ram Bill C-6 (Specific Claims Resolution Act) through the House Standing Committee on Aboriginal Affairs (SCAA). It allowed testimony in only three sittings, lasting ten hours, of which the First Nations were given only six and a half hours shared between eleven First Nations and their representative organizations.

AFN National Chief Matthew Coon Come testified before the SCAA on November 28, 2002. But other First Nations leaders were given only five minutes to make their presentations. At least 28 First Nations were denied their requests to testify, sparking many complaints and comments about the illegitimacy of the process.

All First Nations that testified were in agreement that the bill was inadequate. Some preferred to try to amend the bill while most reflected the national position that it was so seriously flawed, it must be withdrawn so that negotiations can resume.

Bill C-7 (First Nations Governance Act-FNGA, formerly bill C-61), was re-introduced on Oct. 9, 2002. It was sent to the SCAA after first reading and before second reading. It is an unusual procedure intended to allow the SCAA great latitude in amending the bill. The SCAA issued a press release requesting that all requests to appear be received by the Clerk no later than Jan. 24, and that written or taped submissions be received no later than Feb. 14. In spite of Assembly of First Nations requests, the SCAA also decided to travel across Canada to a very limited set of locations between Feb. 17, and March 28. The locations are in the Nation's readership area are:

Quebec – Montreal, Val D'or, and Sept Isles

Ontario – Toronto, Sudbury, Thunder Bay

Manitoba – Winnipeg, Thompson

The Minister of Indian Affairs has made the FNGA the centerpiece of his "suite" of bills. AFN representatives began lobbying Parliamentarians in the fall of 2002 to apprise them of their position on C-7. Finally, Bill C-19, (First Nations Fiscal and Statistical Management Act) was introduced in Parliament Dec. 2, 2002. It is scheduled to be sent to the SCAA for consideration.

Rewrite Native Logging Rules: Judge

A New Brunswick court ruling has opened the door for natives to harvest Crown timber for personal use, and ordered the government to rewrite the laws to reflect native rights under a 200-year-old treaty.

Provincial Court Judge Murray Cain found two Woodstock men not guilty of illegally harvesting timber on Crown land.

Dale Sappier and Clark Polchies, both from Woodstock First Nation, were arrested with 16 hardwood logs on Jan. 12, 2001. The men had cut down four yellow birch and 12 sugar maple trees from a government-owned lot outside Fredericton and were travelling back to Woodstock in their truck. Natural Resources officers seized the truck and logs and arrested the two men because they did not have permission to cut the trees.

In court, the men argued that a 1725 treaty signed with the British Crown gave them the right to harvest wood for personal use. The 16 logs felled by Polchies were to be used for flooring and furniture for a house on the Woodstock reserve. The rest was to be used for firewood. The judge agreed with the two men, and said new rules are needed to regulate such harvesting.

During the trial, forest management expert Thomas Spinney said New Brunswick's wood supply is "on the edge" of running out, and cautioned the judge that steps must be taken to manage the resource.

But Cain dismissed the idea that native logging under the treaty would have a significant impact on the resource, saying instead that the wood aboriginals will need for personal use is not enough to make a dent in the pulp and paper industry.

"We are talking here not about a major onslaught on that inventory by aboriginals of this province but the treaty right of an aboriginal to harvest sufficient wood to construct for him a modest home and the necessary furnishing that he requires," Cain wrote.

"In the case at bar the defendants had 16 logs to be used as flooring and for crafting furniture, a modest harvest as compared to licensees with machines that clear cut vast areas to support the forest industry."

"To prohibit an aboriginal from harvesting an ample supply of wood for his personal use as hereinabove set out in the name of conservation is like using a sledgehammer to kill a flea."

The judge gave the province eight months to draw up new rules, and suggested justice officials consult New Brunswick's 15 bands for input. He also ordered the Crown to return the 16 logs to the two men.

New Brunswick Justice Minister Brad Green says he'll study the decision and decide whether to appeal within the 30-day deadline.

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Chikaapaash gets married

ᒋᑲᐸᕐ ᑲ ᐧᐃᐅᑦ

Told by John Petagumskum Sr.
Part 4

ᒋᑲᐸᕐ ᑲ ᐧᐃᐅᑦ
ᐧᒫᓐ ᐹᑕᒋᒥᕐᒋᒡ ᑲ ᒋᕐᐃᓗᐹᑦ ᐊᒋ ᐊᑎᐹᖕᒫᑦ

Chikaapaash continued his hunt. Winter had already settled in. One day he mentioned to his sister, "I heard the sound of hides being scraped in the distance." She explained, "The scraping you hear are two young sisters. They can never be married

ᑕᐸ ᐳᓂᐹ ᐊ ᐃᖕᑕᑦ ᐊᓂᑕ ᐧᐃᐧᐃᑎᒥᖕ. ᐅᔭ ᕐᕐ ᒪᕐᑯᑎᓂᐹᒡ. ᒥᓐ ᒫᒃ ᐊ ᐃᑕᑦ ᐅᔭᖕ ᐅᒥᕐᖕ, ᐧᐊᕐ ᐊᓂᑕ ᓂᐹᖕᑎᐧᐊᐅᒡ ᐊᐧᐊᓂᒋ ᒫᐧᑲᐹ ᐊ ᕐᖕᑲᖕᐊᒡ, ᐊ ᒪᑎᖕᐊᒡ, ᐊ ᒥᐧᑕᔭᑎᖕᐃᒫᑎᒋᒡ. ᐧᑲᑎᑯᑦ, ᒥᔭ, ᐊ

because their mother always eats any man that arrives at their camp. That old woman is a cannibal." Chikaapaash cringed and said, "Sister, don't say that. You're scaring me." But he was not afraid. Chikaapaash was very brave and was set to overcome the challenge. His sister insisted, "Be sure not to go near them." Chikaapaash answered, "Don't worry, I won't."

In the morning, Chikaapaash told his sister to comb his hair. "Make me handsome," he said. His sister combed his hair and groomed him. She also adorned his hair with feathers. He also asked for some oil so he could grease his face. Chikaapaash left after being groomed by his sister. As he walked, he sang his song. "I'm going to the ones scraping." He approached the camp. The two young sisters were scraping a wolf skin outside. Chikaapaash was attracted to the beautiful young sisters and he walked towards them.

Chikaapaash asked the two young sisters to marry him. "Live with me. I only live with my sister." The two sisters replied, "Our mother is very evil. She kills any man that tries to talk to us. Her eating habits are cannibalistic. However; if you kill our mother, we will follow you home." Chikaapaash said, "If you two want me to kill her, I will." Chikaapaash stood next to the young sisters as they worked on the wolf skin and was amusing them. The two young women giggled at his antics.

The old mother hollered from inside the lodge, "Is that a man making you laugh?" "No. It isn't a man. We're throwing our scrapings to the Grey jays and it's very funny. The old woman was still suspicious. She peeked out of the lodge. She saw the young man Chikaapaash standing next to her daughters. She was very certain to kill him. She took her large cooking pot and went outside. She laughed to herself and said, "My daughters always make me so glad with these surprises." Chikaapaash just stood there watching the old cannibal. She waddled down to the lake ice and scooped water from the hole in the ice into her cooking pot.

Chikaapaash instructed the young women what to say when he gets boiled. He told them to say, "Our mother is not really interested in her food because she is not sitting close to it as it cooks." The two sisters agreed.

The old woman came back, walking towards Chikaapaash. Chikaapaash simply stood there watching her. The old woman grabbed Chikaapaash to break his bones. Chikaapaash said, "Mother-in-law, don't break my bones. The broth won't be oily if you do. Simply put me in the pot." She put Chikaapaash into the pot and hung the pot over the fire. Chikaapaash had his little pouch of oil next to his body, which his sister gave him. The water was getting hot.

Chikaapaash told the old woman, "Mother-in-law, keep an eye on my adornments. When they stand up straight, that means I'm done." The water was getting dangerously hot. Chikaapaash steadily moved his feathers upright. The water was almost starting to boil and Chikaapaash was getting worried.

The old woman stirred the broth with her wooden spoon and the oil began to rise to the top as Chikaapaash squeezed the oil pouch. Inside the lodge, the two daughters watched their mother

ᐊᑎ ᐊᓗᑦ ᒫᒃ ᒥᓐ. ᐅᖕᖅ ᐊᓂᒋ ᐃᖅᑲᐅᒃ. ᓂᖕᖅ ᐊᓂᒋ ᐃᖅᑲᐅᒃ. ᑖᑦᑦ ᒋ ᐅᒋᒪᐅᒃ ᓈᑦᑦ". ᐅᖕᖅ ᒐᖅᒐᓗᑎᒃ ᐊᓐ ᒋᖅᐃᖅᑲᖅ ᐋ ᓈᑎᑯᓗᒃ" ᓈᑦᑦ" ᐊᓂᖅ" ᐅᑕᓂᖅ", ᐅᖕᖅ ᑏᐅᖅ" ᐃᖅᑦᐋᓐ. ᑖᑦ ᑯᐃᖅᑯ ᐃᓂ ᒥᒋᓐ ᐊᓐ ᒋᖅᐃᖅᑲᖅ. ᑲᑖᑦ, ᒥᖅ, ᓂᒋᖅ ᐊᑲ ᐊᓗᒃ" ᒫ. ᒋᑲᖅᑕᒋᒥᓐ. ᑖᑦ ᑯᖅᑕᓐ. ᐅᖕᖅ ᑭᑦ ᖃᐃᑕᐃ ᒐᐃ ᑎᑦᓗᒪᑦ. ᐅᖕᖅ ᑲ ᐃᑎᑯᑦ, ᖃᐃᑕᐃ ᒐ ᐊᑲ ᓂᑐᐅᐊᒪᑦ. ᓂᒧᐃ ᓂᑭ ᓂᑐᐅᐊᒪᐅᒃ, ᐃᓘ.

ᑲᑖᑦ ᒋᖅᒋᖅᑦᖅᓗᒃ, ᓂᒋᖅ, ᑦᒋ ᔫᑭᒃᑐᒃ" ᒫ. ᒐ ᐅᐅᓂᒃᐃᓗᓐ. ᖃᑭᒃᑐᑯᑦ. ᐋᑯ ᐊᓂᑦ ᐅᖅᑎᑲᓂᒃ, ᑲ ᒐᒋᖅᓗᒃ" ᒥᑯᓂᖅ". ᑭᖅ ᐊᓐ ᒐ ᑦᑦᓗᓐ, ᐃᑖᑦ, ᒋ ᑭᓂᐅᓗᒃᑎᒋᓗᒐᒃᐃ ᐊᓂᑖ ᐱᒋᓂᓘ, ᒐᑯ ᐱᒋᓗᒐ ᑦᑯ, ᐊᓂᖅ ᐋ ᐅᒃᒋ ᑑᒋᓂᒃᒃ ᐅᑕᖅᑎᒋᒃᑯ. ᐋᓗᒐ ᐊᓂᖅᓘ ᑲ ᐃᑕᐱᒋᒃᑕᑦ. ᓂᑑᒪᐃᓐᐃᓂᖅ ᑦᑖ", ᐃᑖᑦ. ᒪᐃᑯᑦ ᑭᑦᑦ. ᒥᖅᑯ, ᒐᑐᒃᑕᑦ ᑲ ᑭᒋᓂᐃᒃᑐᑕᑯᑦ ᐅᖅ" ᐅᒋᖅ". ᒐᑐᒃᑕᑦ. ᓂᓂᑐᐊᐊᒪᐅᒃ ᑲ ᒋᑦᑖᖅᑎᒃᐃᒐᒃ, ᐃᑎᒃᐊᒃ ᐅᖅ ᓈᑭᒧᑦ. ᐋᐅᑦᑲᓈ ᑭᑦᑦ ᒐᑐᒃᑕᑦ.

ᐋᑯ ᐊᓈᑖ ᐋ ᐊᑎ ᐃᒃᑕᑦ. ᑖᑦᑦ ᐃᒃᑐ ᐋᑲ ᒐ ᒋᖅᒐᓐᒃᑎᒃ ᑖᓂᑖ ᐋ ᐃᒃᑕᓐᒃ". ᐊᓈᖅ ᒐᒃ ᐊᒋᑦ ᑲ ᒋᒥᑖᓐᒃ. ᐊᓈᑦ ᐋᐃᑎᒥᒃᑦ, ᑖᑦᑦ, ᐋᑦᓐᒃᑯᒃ" ᐊᓂᖅ" ᑲ ᖃᒃᐃᒐᓐᒃ" ᐊᓂᖅ" ᐃᖅᑲᒃ", ᑲ ᐱᒋᒃᑯᐊᓐᒃ" ᐊᓂᖅ ᒥᒃᐃᒋᓐᓄᖅᓐ". ᓂᖅᑖᑦ. ᐅᖅ ᐅᑎ ᐋᒋᐊᓐ ᒐᒥᑖᓐᒃ.

ᑲᑖᑦ, ᒥᖅᑯ, ᐋᒋᒥᑯ ᐋᑯ. ᐋᖅ ᒥᑯ ᓂᒥᖅ ᓂᐋᒋᒪᐅ, ᓂᓂᓂᓈᓐ, ᐃᑖᐅᑦ. ᐋᐅᑯ, ᐃᑎᑯ. ᑲᑎᑯᑦ, ᐋᖅ ᓈᖅᑖᑦᑦ ᒐᖅᑎᓂᐅ ᓂᑲᐃᑦ. ᐋᖅ ᐊᓂᑖ ᓈᑦᑦ ᐋ ᐊᓐᒥᐃᒥᒃ", ᑏᐋᒃ ᑲᑖᓐᒃᑎᒃ ᒐ ᓂᐱᒃᐋᑦ. ᑖᑦ ᑯᐃᖅᑯ ᐃᓂ ᒥᒋᓐ. ᐋᐅᑯ, ᐃᑖᐅᑦ. ᒥᑯ ᒪᒃ ᐋᐅᑯ ᑲᑖᒃ", ᐃᑎᑯ, ᓂᐱᒃᐃᓈᓐ, ᒋᐱᒃ ᐃᑏᑎᓈᓐ ᒐ ᒋᐱᒃᐋᓐ, ᐃᑎᑯ. ᑲᑖᑦ, ᓈᑎᐋᐊᒥᖅᑲ ᐃᒃ ᒐ ᓂᐱᒃᐃᒃ, ᒋᑦᑦ ᒐ ᓂᐱᒃᐃᒃ. ᒋᑦᑦ ᑖᑦᑦ ᓈᑎᐋᐊᒥᑖᒃ", ᐋᖅ ᑖᑦᑦ ᓈᖅᑏᖅ ᖅᖅ ᓂᒋᒃᑐᑐᐋᓈᓐ ᓈᑦᑦ ᖅᑎ ᐋᐊᒥᒋᒃ", ᑏᐋᒃ ᐋ ᐃᖅᑦᐋᑦ ᓂᑲᐃᓈᓐ. ᐋᐅᑯ, ᐃᑖᐅᑦ. ᒐᒃ ᐋ ᐊᑎ ᑦᐱᒃ ᐅᑎ ᐃᐃᑎᒥᒃ".

ᐅ ᒋᖅᐃᖅᑲᖅ, ᐅᑖ ᐋᒃᒋ ᒋᑐᑖᑦ ᐅᖅ" ᐅᑕᓂᖅ". ᓂᑖᓂᖅ", ᓈᑦᑦ ᑲ ᑦᐱᒃᐋᐅᖅᑯ? ᑲᑎᑯᑦ, ᒥᖅ, ᓂᒥᖅᑲ ᓈᑦᑦ. ᐃᖅᑭᒐᓂᒃ ᐅᒋ ᓂᐱᒃᐅᓐᒪᓈᓂᒃ ᐅᖅᑦᐋ ᓂᒪᓂᒃᐅᖅᑎᑯᓈᓐ", ᐃᑎᑯ. ᖅᐱᒃ ᐋᐃ ᑖᒪᓐᒃᑎᒃ. ᑦᑦᑦᐱᑦ. ᑖᑦᑦ, ᐋᑦᑯᓐ" ᐅᖅ" ᓈᑦᑦ" ᑲ ᓃᐅᓐᒃ". ᒥᖅ, ᑖᑦᑲ ᒥᐅᓐ ᒐᖅᑎᓈᒃᐅ ᒐᒋ ᓂᐱᒃᐋᑦ. ᒋ ᐃᒃᑎᑯᓂᓐᒐ ᑭᑦᑦ ᐊᓂᖅ ᐅᒋᖅᑎᖅᒋᒃᑯ ᐋ ᐃᑕᐱᒋᒃᑖᑦ. ᐋᑯᑯ ᒥᑯ ᐋᑎᓂᒃ. ᐋᒃᒋ ᐋᐃᐃᑦ. ᑯᖅᑦ, ᒥᖅ, ᑲᒋ ᓂᒋᖅᒃᐃᓂᒃ ᓂᑖᓂᓂᒃ ᖅᑎ ᐋᑲ ᓈᖅᑏᖅ ᐃᑖᓐᒃᑎᒧᒃ". ᓈᐅᐋᑦ, ᓂᒥ ᐋᒃᒋᑲᐅᐋᒃ. ᓂᖅᓂᑦᒃᑖᑦ ᐊᓂᖅ ᐊᖅᒋᒃᑯᑦ ᐊᓐ ᒋᖅᐃᖅᑲᖅ. ᐱᖅᒋ ᑲᐱᒃᐋᒃ ᓂᐱᑦ.

ᑲᑖᑦ ᐅᖅ" ᐃᖅᑲᒃ" ᐅ ᒋᑲᑦᖅ, ᒐ ᐃᑖᑯ ᒋᑲᐃ ᐱᑲᒃᐃᒐ, ᐅᖅ ᑭᖅ ᐊᑲᓂᒐ, ᒥᖅ, ᓂᒧᐃ ᑲᑭᖅ ᒥᖅᐅᒃᒃ ᒋᑲᐃᓐ ᐅᑎᖅᑭᒃᑯ ᐋᒃᒋ ᐋᑲ ᖅᑭᐱᖅᑎᒃ, ᒋᑭ ᐃᑖᐋᐋᒃ. ᐋᖅ ᐅ ᒋᑲᑦᖅ. ᐃᑖᐅᑦ. ᐃᑖᒃ ᐋᒃᒋᑲᐅᖅᑯᑦ ᐋᐅᑦ ᒋᖅᐃᖅᑲᖅ. ᐱᖅᒋ ᑲᐱᒃᐋᒃ ᓂᐱᑦ.

ᑲᑖᑦ ᒋᖅᒋᖅᑦᖅᓗᒃ, ᓂᒋᖅ, ᑦᒋ ᔫᑭᒃᑐᒃ" ᒫ. ᒐ ᐅᐅᓂᒃᐃᓗᓐ. ᖃᑭᒃᑐᑯᑦ. ᐋᑯ ᐊᓂᑦ ᐅᖅᑎᑲᓂᒃ", ᑲ ᒐᒋᖅᓗᒃ" ᒥᑯᓂᖅ". ᑭᖅ ᐊᓐ ᒐ ᑦᑦᓗᓐ, ᐃᑖᑦ, ᒋ ᑭᓂᐅᓗᒃᑎᒋᓗᒐᒃᐃ ᐊᓂᑖ ᐱᒋᓂᓘ, ᒐᑯ ᐱᒋᓗᒐ ᑦᑯ, ᐊᓂᖅ ᐋ ᐅᒃᒋ ᑑᒋᓂᒃᒃ ᐅᑕᖅᑎᒋᒃᑯ. ᐋᓗᒐ ᐊᓂᖅᓘ ᑲ ᐃᒃᑕᐱᒋᒃᑖᑦ. ᓂᑑᒪᐃᓐᐃᓂᖅ ᑦᑖ", ᐃᑖᑦ. ᒪᐃᑯᑦ ᑭᑦᑦ. ᒥᖅᑯ, ᐋᑦᑦᓗᓐ. ᖃᑭᒃᑐᑯᑦ. ᐋᑯ ᐅᖅ ᑲ ᐃᒃᑎᑎᒃ ᐅᖅ ᐅᐃᒃᑲᒥᖅ" ᐋᐅᖅᑦᐋ. ᒥᖅ, ᐋ ᐋᐅᐃᑦᑖᑦ ᐅ ᒋᖅᐃᖅᑲᖅ ᐅᑎᖅᑭᒃᑯ. ᐋᐃᐱᒃ ᑭᑦᑦ ᐋ ᐊᑎ ᒋᖅᑭᒥᑖᓐᒃ, ᖅᑎᓂᓂᑦ ᒪᒃᒃ ᑭᓂᐋᒃ ᐊᓂᖅᓘ. ᐋᖅ ᐅ ᐃᑖᒃ, ᓂᓂᑯᖅ, ᐊᒃᒪᒃ ᓂᐋᒃᑐᓂᒃ ᒐ ᑭᓂᐋᐊᒥᑖᒃ, ᐃᑦᑦᑦᑦ ᑭᐋᐊᑭᓈᓂᓂᑖᐋ, ᐋᑯ ᒐ ᑎᑭᓈᖅᓐ, ᒐ ᐊᑲᓂᓐᓐ, ᐃᑖᒃ. ᓂᑦ, ᐃᑎᑯ.

ᐃᐱᒃ ᐋ ᐊᑎ ᐃᓐᑯᑎᓂᓐᒃ ᐋ ᐱᒋᑖᓐᒃ, ᐋᑎᑦᐋᒃ. ᐋ ᐊᑎ ᒋᖅᑭᒥᑖᓐᒃ ᒋᑦᒋᐋ. ᐋ ᐊᑎ ᐋᓂᑭᓈᑦ ᐃᐅ ᐅ ᒋᑲᑦᖅ. ᑦᐱᒋᓈᓂᑦ ᐊᓂᖅ" ᒥᑯᓐ". ᐋᑯ ᐋ ᐊᑎ ᒋᐃᐱᓂᓐᒃ" ᐊᓂᖅ ᐋ ᐱᐱᒋᓈᑦ ᐊᓂᖅ"

as she cooked their potential husband. They said, "Mother, you don't seem to be interested with your cooking since you're not sitting close to it." The old woman glared at her daughters and moved closer to her pot. Suddenly, Chikaapaash leaped out of the pot and flipped it onto the old woman. The water was already very hot and the old woman burned. Chikaapaash ran out and rolled around in the snow, "Your mother really got me in hot water!" This was how the old woman was killed.

The three of them left. The two young sisters were now married to Chikaapaash. They didn't care about their mother. As soon as they got close to camp, Chikaapaash called out to his sister, "Sister, I bring friends for you!" "You didn't kill their mother, did you?" "They told me to kill her so I did." This was how Chikaapaash married the two sisters. He now had two wives. I suppose they had a little wedding ceremony.

Translator's notes: Polygamy was not uncommon in the past. If a man had more than one wife, it meant he was a very good provider. Frequent and severe famines might have been a factor for cannibalism, psychologically scarring individuals to succumb to this morbid practice.

ᒋᑯᓐᑊ. ᒥᔅ, ᒐᕐᒋᑦ ᐊᓂᔅ ᑲ ᐃᑎᑯᑦ ᐅᔅᔪᑊ. ᒥᔅ, ᐋ ᐧᐊᓂᑭᓕᑦ ᐧᐃ ᐅ, ᐧᐊᕐ ᐧᐋᑦᑖᕐᒪ ᔅᔅ ᐅᑎ ᐋ ᐊᑯᑦᑭᒃ. ᐧᑲᕐᑖ ᑎᔅᐅᑎᑦᑎᒃ ᐅ ᒋᔅᐃᔅᑲᕐ, ᑕᐸᑲ ᐅᑖᒥᑦᑲᓐᑊ ᑭᔅ. ᐃᑦᑎᑭᒥᑦᒪ ᑭ·ᐸ ᐋ ᐃᑦᑖᒪ ᐅᒋ ᐃᕐᑲᐅᒪ. ᐧᑲᑖᒪ, ᒥᔅᓂᑯ, ᓂᒥ ᑖᐧᐸ ᒥᐧᔅᔭᑦᑎᒪ ᒋᑲᐧᐃᓐ ᐅᑎᕐᒋᑦᑯ ᐧᐋᑦᒋ ᐊᑲ ᔅᑭᐱᕐᑎᒃ. ᒥᔅᑯ, ᓐᔅᒐ ᐋᐧᐋ ᐃᑎᐱᕐᑎᒃ ᐅᔅ ᐅᑎᕐᒋᑦᑯ, ᐅᑖ ᑲ ᑭᐸᐱᑦ ᐅᔅ ᐅᑎᕐᒋᑦᑯ ᐋ ᐃᑦᑎᑯᓂᔭᒪ. ᐊᑯ, ᑲᕐᑎᑲᐃᑦ ᐃᑖᔭᒪᓐ ᒋᑲᐸᕐ. ᑖᐸᑲ ᐸᑦᑎᐧᐊᓐ ᐅᔅ ᐋ ᐃᑖᔭᒪᑦ ᐅᑎᕐᑲᒪᑦ ᐅᔅᑦ ᐅᑲᐧᐃᔪᑦ. ᐸᕐᑯᕐᐱᑦᑖᑦ. ᐋ ᓐᑦᒋᐱᑦ ᐅᔅ ᐊᕐᒋᑦᑯᔪᑦ ᐋᒋ ᐅᑦᑖᔭᒪ. ᐧᐸᒋᕐᑑᑎᓂᑦᐋᑦ ᐅᔅᑦ ᒋᕐᐃᕐᑲᕐᑊ. ᒥᑯ ᐋ ᐧᐋᐧᐊᕐᑖᔭᐱᑭᐧᕐᑦ. ᐧᐋᐃᐧᐃᐱᑦᑖᑦ. ᐅᑦᐅ, ᐃᑖᑦ. ᑖᐸᐸ ᓂᑎᐧᐸᕐᑯ ᒋᑲᐅᐧᐋᑦ, ᐃᑖᐅᒪ. ᐋᑯᑦ ᑭᐸᐸ ᓇᐱᑦᐋᑦ ᐊᓂᔅᑊ ᒋᕐᐃᕐᑲᕐᑊ.

ᐊᑯ ᑯᔅᒪ, ᐊᑯ ᒪᑭᑖᑦ, ᐅᑭ ᑲ ᐅᓇᐸᒥᕐ ᒋᑲᐸᕐᑊ. ᓂᒥ ᔅᐱᑖᔭᒪᐅᒪ ᐅᑲᐅᐧᐋᑦᑊ. ᒐᐧᐋᒪ. ᐊᓇᑖ ᐧᐃᐱᒪ ᐸᓕᒪ ᐋ ᐊᑎ ᐃᑦᑖᒪ, ᐊᓂᑖ ᐧᐋᑦᒋ ᑖᐧᐸᑖᑦ ᐊᓂᔅᑊ ᐅᒥᕐᑊ, ᓂᒥᕐᑊ, ᐧᐋᕐ ᐅᔅᑦᑲ ᓂᐸᕐᐧᐋᐅᒪ ᒋᑭ ᐧᐋᐧᐃᒐᐧᐋᑦᑎᒪ. ᐧᑲᑎᑯᑦ, ᐋ ᐊᑎ ᐃᑦᑎᒃ ᒐᒃ ᒋᓐ. ᓂᒪ ᑭ ᐃᔅᔪᑦᐃᒪᔪᑦ ᐅᑲᐅᐧᐋᑦᑊ? ᓂᐱᑦᐃ ᓂᑭ ᐃᑎᑯᒪ, ᑲ ᓂᐱᑦᐃᒥᑦᑊ. ᐋᐅᑯ, ᐃᑎᑯ ᑭᐧᐸ. ᐸᑦᒐᒪ. ᐋᑯᑦ ᑲ ᐅᑦᒋ ᐧᐃᒋᒪᑦ ᐅᔅᑦ ᐧᐃᑦᑊ. ᐧᐋᐅᑦ ᐅᔅᑦ ᓇᓂᔭᒪᑦ ᐧᐃᑦᑊ ᑎᐧᐋᑦᑊ. ᐋᑯᑦ ᑭᐧᐸ ᓂᓇᑲᐳᔭᒪ ᐅᑎ ᐅᔅ ᑲ ᐸᒋ ᑎᑯᓂᑦᑊ.

Paix des Braves: one year later

Peace and Prosperity in Troubled Times: The "Paix des Braves" one Year Later, A Message to the Cree Peoples from Grand Chief Ted Moses

It is now one year since the New Agreement with Quebec, come to be known as the Paix des Braves, was signed by Premier Landry on behalf of Quebec and myself on behalf of the Crees. At the time the Twin Towers Tragedy of September 11, 2001, was still fresh in our minds. Today, we are again troubled by thoughts of war and the world's economy is in a recession with high levels of unemployment and instability. In spite of this, our New Agreement is beginning to bring us the benefits of making peace.

Economic benefits are beginning to come to the Cree communities and to the Territory from the resolution of long standing differences that we had with the Government of Quebec. Serious differences still persist and strain our relations with Canada, who continues to deny many of the obligations made to us in 1975 in the James Bay and Northern Quebec Agreement. I will return to these matters momentarily, but I first want to mention some of the positive developments.

At last, we are beginning to think about our communities, jobs, training, some projects for real environmental protection and about a positive participation of the Cree People in the development of our ancestral lands, Eeyou Istchee.

In 1975 it was clear that both Canada and Quebec would invest in the infrastructure of the Cree communities and in other community development projects including housing, community centers etc. As a result of our taking over from Quebec the implementation of these aspects of Section 28 of the Agreement, we have now begun to invest more in the communities. As the funding under the new Agreement increases, so will the funding available for these things. We have made an offer to Canada designed to increase the amounts that it would invest in these and other matters and Canada is considering whether to negotiate with us or to continue to fight us in the courts.

The New Agreement has brought employment opportunities to the Cree communities. We now have two-thirds of the jobs on the construction of the Eastmain 1 Project, over 200 jobs as a result of the Agreement we signed and as a result of the work of the Cree Business Consortium. This number will increase as the work progresses. In addition to this, we are in the second year of the implementation of the Territorial Programs under the Cree Human Resources Development Department. This program was specifically negotiated with Canada to get Crees into employment with Hydro Quebec/SEBJ, with sawmills in the Territory, into jobs in mining, construction and tourism. The team hired to implement this includes the experienced Michael Petawabano, the very talented Abel Jolly and Irene Neeposh who has shown her creativeness and ability in her previous undertakings. They are just now beginning to set up relations with the non-Cree companies in the region, so we can look forward to a break-through in getting some Crees employed in these industries. This year the largest investment under this program is in tourism for the training of Crees to run the new Mistissini hotel and marina.

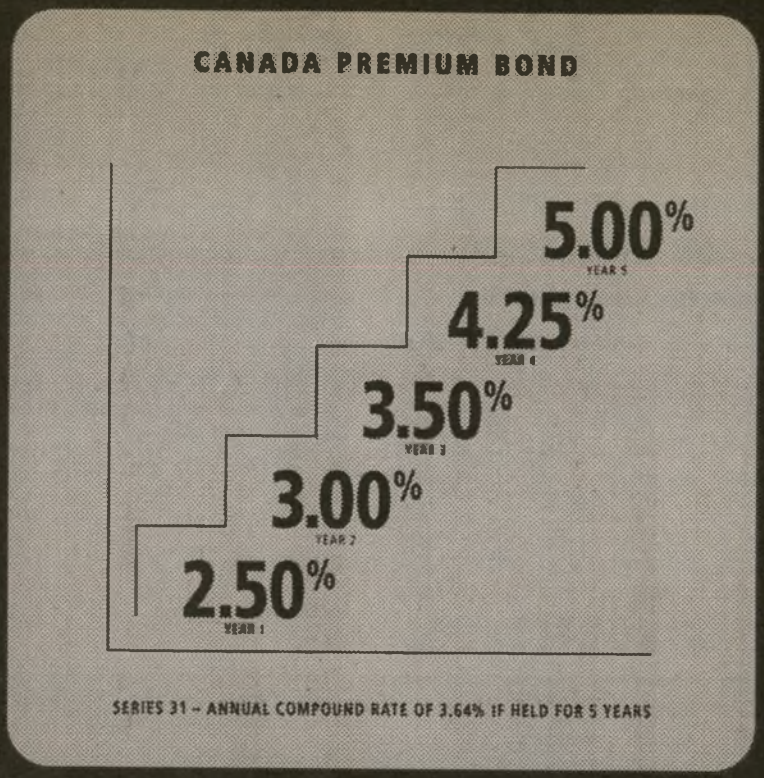
The forestry regime is now being set up. For the first time Cree Ntoho Outchimouch and Forestry Companies are meeting with the support of the Cree-Quebec Agreement, to apply new rules for cutting in the Territory. Many Cree hunting territories will not be cut this year, as forestry operations must be more evenly distributed than they were in the past. In addition to this important work, progress is also being made in discussions on the Albanel-Témiscamie-Otish Park and Reserve and on Muskuchii south of Waskaganish.

All these things are happening as a result of the Agreement and of the efforts of people in all of the communities. Discussions on past obligations continue with Hydro Québec, mediated by former Premier Lucien Bouchard. We will also soon have to decide whether or not to go ahead with the La Sarcelles Dam, which if we build it, will be a major project for the Cree companies.

The Crees who are coming out of school need the opportunities created by all of this activity. Each year close to 200 youth start their search for employment. Moreover, 30 to 40% of the Cree workforce is under-employed or unemployed. Up to 1,700 Crees need jobs now. Each year on the Territory over 900 forestry jobs are opened as new jobs become available and as people retire or leave their present employment. Mining has a great potential and the Apitsiiwin Agreement with Hydro Quebec sets aside funding for young Crees to train as operators and technicians on the hydro dams. Moreover, new Cree businesses including tourism and construction companies promise to open up new employment potentials. It is up to us to make the development of Eeyou Istchee benefit ourselves.

Last year we signed the New Agreement with Quebec because it represented an unprecedented opportunity for the Cree People. Sometimes an Agreement like that can take years to complete. The James Bay and Northern Quebec Agreement took over three years, counting the court cases and two years of negotiation. The offshore islands agreement was discussed in 1976 and 1977 and has recently been the subject of another three years of discussion. The discussions with Canada to implement the James Bay Agreement have been on and off since 1980. Still today, Canada is unsure whether to commit to implementation of its obligations to the Crees in regard to governance, economic and community development, policing, justice, and environmental protection. When the opportunity came along in 2001 to negotiate an agreement to clear up many of these same problems, at least with respect to Quebec's part, many of the Cree chiefs, the former Grand Chiefs and also myself could not turn this down. Moreover, it was to be the largest financial agreement ever signed between an Aboriginal Nation in Canada and any government, whether federal or provincial.

Of course, the decision was unsettling for many. It was an important decision and it was an opportunity that might well have died, if we had delayed. Other governments might not have supported this agreement or other factors might have killed the opportunity. If you stand around too long with your finger on the trigger, the moose will run away. My greatest wish is for the Agreement to help everyone and for the Crees to work together to overcome any differences caused by the enormity of the decision that we made. I hope that we will use our new resources to



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build our communities and also our Cree Nation so that we will continue to be strong. The agreement is a tool that we can use to make something for ourselves. But in order for it to work for us, we have to use it for positive goals.

Since signing the Agreement our relations with the Quebec government and with the Quebecois have improved. Generally, people in Québec feel that the New Agreement between Québec and the Cree Nation is good for Québec and the economy of Québec. In a poll conducted in July 2002, confirmed that 70% of Québécois felt the New Agreement would have positive impacts on Québec and its economy.

More recently, during the hearings of the Parliamentary Committee on the Proposed AIP with the Innu, the majority of the briefs and submissions to the Committee made reference to the JBNQA, the Paix des Braves or both as model-agreements. Such comments came equally from the aboriginal and non-aboriginal organizations or individuals.

Another impact, which is directly related to the New Relationship with Québec, is the open and genuine collaboration and cooperation we now enjoy with government officials at every level.

The various Ministers, and the Premier of Québec, have never been so accessible for the Cree leaders as they have been since the signing of the New Relationship Agreement. The Cree Nation and its leaders are recognized as political trailblazers for other nations in Québec and around the world.

This year we will seek peace also with Canada. It is time for Canada to follow through and keep its promises for the development of the Cree Nation in Eeyou Istchee Quebec.

Construction and supply Contracts by HQ

Camps and infrastructure installation to date	12,157,000
Supply & Service Contracts to date	7,759,000
Construction contracts to Cree companies	44,975,000
Total contracts to date	**64,891,000**

Cree Personnel contracts	**contract**	**Paid to date**
Supplier		
Chisasibi	341,452	58,318
Eastmain	667,329	294,541
Mistissini	667,329	698,896
Nemaska	667,329	396,914
Wemindji	415,458	146,384
Waskaganish	667,329	409,813
CRA	178,863	70,313
CTA	176,328	67,404
Totals	**3,781,417**	**2,142,583**
Goods and services from Cree companies		**1,712,661**
Cree Aviation company services		**6,626,558**
Total service purcahses		**10,481,802**

Re: Final Agreement respecting the New Relationship with the Government of Quebec (Paix des Braves)

One year later,

Ther area has been quite busy during the past year. With the construction of the EM 1 access road and camp, there is an increased number of people coming into the region (both native and non-native) and I am certain even more will come. It is possible that during the peak of the development phase within the next decade, we could expect a regional population of approximately four thousand people (seven times our present community population).

The on-going studies relating to the Eastmain 1-A Generating Station and Rupert Diversion have been quite intense during the past summer and they are starting to get underway again.

I must say there has been quite a change in the approach that Hydro-Quebec and SEBJ have used to inititate this project, all in accordance with the spirit of the negotiations that resulted in the various agreements with the Cree Nation of Eeyou/Eenou Istchee. Our people are more involved than ever in the new development that is going on around us and not just the 'mere spectators' of the past.

The implementation aspects relating to the various agreements that were signed has been a preocupation of many, as these require formal legalities in the set up of the many companies, boards, corporations, etc... areas the Cree Nation has found to be a continued way of life.

The trappers are being continually consulted for their knowledge and expertise with respect to these studies regarding land use and expected impacts. The young people are actively working with the various consultants engaged by SEBJ to do these studies. I recently visited Camp Nemiscau and also the initial camp construction at the EM 1 site and I was amazed at the number of Cree people working in these camps and on the access road construction. I understand there was some early 'growing pain' that are normally associated with native and non-native people working together, but these have settled down somewhat and I have to commend the respective parties from both sides in reaching solutions which seem to address the various situations. There are a lot of working relationship issues that will need to be 'ironed out' and I understand these are being attended to accordingly. There is a willingness to work together. This is the way it should be.

The initial funding we have received ont the New Relatinship Agreement has enabled us to extend our community infrastructure in preparation for new housing development.

Locally, at the community level, we will and have started to anticipate the many social impacts we may face – with respect to the new development that is going on around us. The idea of setting up a 'Liaison Committee' to deal with these possible impacts has been talked about and we certainly have a lot to learn from the past experience of Chisasibi.

We are also planning to hold a major orientation exercise within the community to brainstorm and anticipate the many economic spin-offs that may arise from this new development. We will be looking at how our community members can mobilize to take advantage of the current situation bearing mind our small population.

Therefore, in a nutshell, things are happening and we are involved and we must continue to be involved. We owe this to our present generation and hope for future generations.

Chief George Wapachee
Cree Nation of Nemaska

Implementation of the Cree Hydro-Québec Agreements

Update by John Paul Murdock

Nadoshtin Agreement

Project

The construction of the EM 1 Reservoir, as judicially authorized, has begun. Hydro-Québec has not planned or undertaken any modifications to the project as authorized and described in the Nadoshtin Agreement.

Nadoshtin Companee

The Nadoshtin Companee has been established. It has five Cree representatives and also representatives of Hydro Quebec, to ensure the implementation of the Nadoshtin Agreement. In this way we guarantee Cree participation and benefits in the execution of the EM 1 project as per the Agreement. Its head office has been established in the community of Eastmain. The Cree representatives are Rusty Cheezo - President, Donovan Moses (Eastmain), Dr. Billy Diamond (Waskaganish), Matthew Wapachee (Nemaska), Robert Jimikin (Mistissini).

The Crees and Hydro have begun to plan the coordination of remedial works, archeological and other cultural activities, studies required for the determination of protection measures for wildlife such as moose or sturgeon, information campaigns and other initiatives.

Financial Matters

Hydro-Québec has paid all of the sums due under the Nadoshtin Agreements.

Contracts and Employment

In accordance with the Nadoshtin Agreement three hundred million dollars in contracts are to be reserved for Cree enterprises. Of these, to date approximately fifty-five million dollars in contracts have been awarded to Cree enterprises. The companies that have engaged to provide a range of contracted services are: Air Creebec, Chee Bee Construction, CCDC, Diamond Sylvico Inc., Kepa transport, Gestion ADC, Mistco Inc., Nabashou Construction, Nooskan Construction, Nemaska Eenou Construction, Petronor, Tawich Construction and other smaller Cree enterprises as sub contractors and suppliers.

These companies have succeeded in completing the construction of the seventy kilometer road to the camp site and are nearing completion of the 10 kilometer road to the work site. This has been achieved under difficult conditions and time constraints yet the Cree companies have still completed their work in a timely manner and some works, such as the construction of the ten kilometer road to the worksite, are ahead of schedule. More, importantly the work is being executed with a work force composed of approximately 75% Cree labour. The works are being done by an unprecedented number of Cree workers. The percentage of Cree employment, originally projected to be 25%, has exceeded the expectations of all parties.

Wildlife Control

The Weh-Sees Indohoun Corporation was established and has begun to implement plans to minimize disturbance to wildlife during the construction period by controlling access to it.

Boumhounan Agreement

Feasibility Phase

The Boumhounan Agreement is only in effect thus far with regards to the investigation of the design and potential impacts of the EM 1A project and the partial diversion of the Rupert River.

An Agreement was negotiated by the Grand Council with the Quebec and Federal Governments to ensure a coordinated environmental and social impact assessment of the project. This Agreement guarantees Cree, provincial and federal participation in the process. Further, the provisions of the JBNQA, Quebec Environment Quality Act and the Canadian Environmental Act shall be applied in the review by all parties. Further, this shall be the first time that a hydro-electric project in the territory shall be subject to the investigation and monitoring of its of cumulative impacts.

Hydro-Québec has planned changes from its previous project description, so as to minimize impacts on the environment. For example as per the Boumhounan Agreement the Cree representatives secured a guarantee that the Nemaska River would continue to flow at its mean annual level. Hydro-Quebec has therefore proposed taking the same precautionary measures with the Lamarre River, which shall also result in a higher residual flow at the mouth of the Rupert River in front of the community of Waskaganish than was earlier projected.

Hydro-Quebec signed service Agreements with the communities of Eastmain, Waskaganish, Nemaska, Mistissini and the GCC(EI)/CRA to ensure Cree participation in the execution of the studies for the feasibility of the project. Subsequent to the signing of the Boumhounan Agreement, Hydro-Quebec signed similar agreements with the communities of Wemindji and Chisasibi and with the Cree Trappers' Association. We originally estimated Cree participation in this exercise to generate over five million dollars in contracts. However, with a number of years to go in the feasibility phase, over ten million in contracts and services have already been awarded or paid to the Crees.

Apatisiiwin Agreement

The goal of the Apatisiiwin Agreement was two fold: achieve temporary employment through the execution of remedial works and achieve permanent employment in technical positions within Hydro-Quebec.

The Apatisiiwin Corporation has been established in the community of Chisasibi with five Cree representatives and four Hydro-Quebec representatives. The Corporation has already approved of approximately four million dollars worth of remedial works projects to boost employment and alleviate the impacts of existing hydro-electric projects. Further, the Directors have begun the exercise of organizing to enable Crees to access the high tech jobs that are available. This requires the cooperation of the Cree Human Resources Department and the Cree School Board.

The Cree representatives on the Board of Directors are Jimmy Neaccapo, President, Chief Robert Kitchen, Sam Tapiatic, Henry Mianscum and Margaret Fireman.

Eeyou Namess Agreement

The objective of this Agreement is to sponsor projects and proposals related to the restoration of Cree fisheries and the study of the environmental and health impacts of mercury and other contaminants.

Thus far, the Corporation has sponsored a half million dollars in different projects aimed at restoring community fisheries proposed by the communities of Chisasibi, Mistissini, Wemindji and the Cree Outfitting and Tourism Association.

The Cree representatives are Robin McGinley, President, Thomas Coon, Bella Petawabano and Violet Bates.

ALL ABOUT MY ART

By Pasha Abraham

This figurine is something special for me. It's different than any of my classmates'. The class art project is to make a woman that was supposed to be a Jingles Dress Dancer. But I decided to make an Inuit woman with an amautik. The amautik is used to carry a baby during the cold winter. I designed it because that's what my mother used to wear when my brother was a baby. She told me that it's been passed on for many generations from our ancestors and it's traditional.

It's designed with an inuksuk. An inuksuk is big stones piled high to show that Inuit were there, lived there, and maybe to let people know who made it. An uluk is almost like a knife but it's easier for a woman to cut with.

This design depicts a woman that dreamed of having a baby with a husband that hunts so they can live happily. It was the woman's dream and her mother taught her lots of things so she'll have the knowledge to live on her own someday. The woman waited for a long time, then one night she met this fine young man who hunts. They started to go out until one day her dream came true, they got married. They had the wedding in a traditional way with a feast of raw fish and a caribou. She would use this caribou skin for a dress with moccasin shoes. He's wearing the same thing but designed for pants and a suit.

After the wedding, they were left in an igloo all by themselves because it was their wedding night. Then they got a gift from God, a little baby. They stayed in their own home and she made clothing for the baby from a caribou skin and she also made moccasins. She would always take care of her child while her husband was hunting and she would clean the food when her husband came back from hunting. Her mother gave her an amautik and she was very happy because she loved it so much.

She would go out to cut wood for the winter and she would go fishing because that's what she loved, mostly when it was winter. She liked to help her husband in their igloo. They changed their igloo to another place so they wouldn't be in the same place for a long time. They would use a baanak, which is almost like a sword. It's used to cut thick ice for the igloo. Her husband would use dog sleds to go hunting and when he killed a caribou he would cut it first before taking it home. Afterwards the woman and her husband would eat raw caribou meat.

Her little boy would go dog sledding with the father and his grandfather, so he'll know what to do when he goes hunting someday. When the child began to grow up, his father thought that he was old enough to go for his first hunting experience. He didn't kill anything at first. Then after a couple of times, he learned how to hunt well. When he killed his first animal they had a feast and the grandparents made him his hunting clothing for a gift. They played games and raced with the dogsled. As he started to go hunting, his mother would stay home in the igloo and would sew for her son. She felt that he was a young man now. As he got older, his parents told him to marry a young woman because he was old enough to do so. When the time came, they had the wedding feast.

His wife was going to have a baby and his parents were so happy to become grandparents. As the baby was almost born, the grandmother gave her daughter-in-law the amautik that she had worn when her son was still a baby. That amautik was made from an animal skin of caribou; it was brown and a bit gray.

She told her daughter-in-law that she used it when her son was still a baby and that it was passed on from her great- great grandmother and it was hers now and one of these days she'll pass it on to her child or daughter-in-law. Now the family is living happily ever after in the traditional Inuit way!

·ΔσV`

Weeneebeg
Aboriginal Film and Video Festival

March 5 – 9, 2003

Moose Factory, Ontario

The Weeneebeg Aboriginal Film and Video Festival is a five-day event that will showcase a variety of films and videos by local and regional Aboriginal filmmakers in several venues around the community of Moose Factory.

The festival also aims to provide a venue for resource information in media arts to assist and support the development of a new generation of artists pursuing a career in film, video and television.

The role of media arts in the preservation and promotion of the Cree way of life, culture and language is another aspect that the festival will represent through its selection of films/videos and invited filmmakers, as well as in the festival's panel discussions, seminars, information sessions, booths and workshops.

For more information contact:

Paul M. Rickard
Weeneebeg Aboriginal Film and Video Festival
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Moose Factory, Ontario P0L 1WO

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Montreal Tel: (514) 840-1338
Moose Factory Tel: (705) 658-6987

ONTARIO ARTS COUNCIL
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WAWATAY

Moose Cree First Nations

MUSKEGOWUK COUNCIL

Beesum communications

BECOMING A DOCUMENTARY FILMMAKER

Part Three: Directing your first project

As part of Beesum Communications involvement with the Weeneebeg Aboriginal Film and Video Festival, we will be printing various articles about the filmmaking process by Paul M. Rickard, the Executive Director of the festival.

What does a director do anyways? According to the Internet Movie Data Base (www.imdb.com/Glossary), a director is:

"The principal creative artist on a movie set. A director is usually (but not always) the driving artistic source behind the process, and communicates to actors the way that he/she would like a particular scene played. A director's duties might also include casting, script editing, shot selection, shot composition, and editing. Typically, a director has complete artistic control over all aspects of the movie, but it is not uncommon for the director to be bound by agreements with either a producer studio."

Although this definition applies to a movie set, it could as well apply to a director of documentaries, but instead of working with actors, you're working with real people with real-life stories. But becoming a director for a movie is difficult, not everyone can do it, nor will they have the opportunity.

I remember reading a book once that had a professor of a film course ask his class of 100 students to put up their hand if they wanted to be a director. The whole class put up their hands. Then the professor asks, "Okay, everyone put your hands down, except for five." So 95 per cent of the class put down their hands, and with the remaining five hands up, the professor says, "that's how many of you will get to direct a film. If you're lucky!"

The moral of this story is that everyone in film school wants to be a director, but in the real world, it will be difficult to become one. This is not to say you will not work in the business. If fact, there are many people working in film besides being directors. There are actors, editors, production assistants, gofers, or camera, sound, researchers, and writers. But to become a director, it takes a bit more hard work and chance to direct your own project. For me, it took over 10 years to direct my first project, and it was a documentary!

Even though I directed and shot documentaries for both Wawatay and CBC North over the years, those projects were always for someone else — projects I don't call my own. I'm proud of the work I did there, but I think there is a difference in directing for other people and directing your own films. For one thing, directing your own films requires a lot more blood, sweat and tears into getting it made. The first film I consider my own was *Ayouwin: A Way of Life* that was aired on TVO as part of its Aboriginal film series back in 1987. My second film was *Okimah* which I directed at the National Film Board of Canada in 1989.

In fact, my first film was supposed to be *Okimah*! But nobody wanted to give me a chance to direct it, let alone get it started. It took me three years to get that film off the ground. At the time I was still training at the National Film Board of Canada as a cameraman and approached a producer about the idea of making *Okimah*. But it went nowhere. The impression I got was that they thought I was only a cameraman and didn't know anything about directing. This kind of made me more determined to prove myself, and others that I could direct. So my plan was simple: direct and shoot a short documentary to show what I could direct. With the help of Wild Heart Productions and Catherine Bainbridge I proposed to do a documentary about my father on his trapline that will follow him over a course of two weeks. So with a small Hi8 camcorder and a soundman, I headed up north and shot the documentary.

I ended up shooting the whole process of setting a trap from start to finish with over 12 hours of video, which I had to edit to a 24-minute piece. It was a daunting challenge to get all that video into such a short amount of time. The documentary eventually aired on TVOntario as part of its Aboriginal film series. The cost of the video: $5,000 (one third of which came out of my own pocket).

It was a year later that I once again approached the National Film Board of Canada about *Okimah*, at which time I was a producer at Maamuitaau. Using my first directed documentary as collateral and the *Okimah*, proposal in hand, I applied under the Aboriginal filmmakers program of the NFB. A producer, Germaine Wong, read my proposal and called me up to say she wanted to produce it for the NFB. This was June 1988. I didn't renew my contract with CBC North and made a decision to take this opportunity to direct *Okimah*, which I thought might never happen again. Within three months I was out directing my second film.

My first challenge of directing was finding a cameraman. I know that I wanted to hire a cameraperson for this film because I didn't want to direct and do camera myself, which takes a lot of time away from actually directing. But finding the right cameraman was difficult. I met with a lot of potential cameramen from Montreal and Toronto, but they were city folk–they either knew very little about the north, Cree people or living off the land. The last thing I wanted was a cameraman to complain about the living conditions at a goose camp. No toilets, make your own fire, put up your own tent and slug the equipment through the swamp, get wet and cold in the process. But I eventually found Nigel, a cameraman from Newfoundland who had experience working in the north and in Native communities. I also got to hire my friend Nick who was a soundman, and Robin as a camera assistant.

But two weeks before I was to leave for the shoot, my producer and I got a call from the executive producer of the English department of the National Film Board, who wanted us to shoot the documentary on video instead of 16mm film. I said "no way." And so did my producer. After a brief discussion and persuasion to why *Okimah* should be shot on film, the executive producer agreed. I guess she must have felt that the film did not require film, and that video was just as good. But I think there is noticeable difference to what is shot on film vs. video. Film has more of a real vibrant quality that you cannot get on video. Plus this was my first project to be actually shot on real film stock. There was no way I was going to shoot it on video. This was the National FILM Board of Canada after all.

The shooting lasted two weeks, five days spent in Moose Factory and the rest at the goose camp. I thank my family for participating and being so patient during the shoot. Especially my dad, who I now know will not do more than one take of a shot, which I learned the first time when I asked my dad to redo something he had already done because the camera wasn't ready. He asked: "Why?" I had to explain that the camera wasn't rolling and my dad got somewhat upset and said in Cree, "He's (Nigel) is not doing a good job."

As well, my dad got mad a couple of time with my film crew because they would scare off the geese that were approaching

the blinds by moving around too much to get the shots and sounds. I had to explain to my crew that they had to keep quiet and still and at the same time try to capture the geese on film! It was a difficult shoot, but we managed to get what we could that ended up in the final film.

Okimah to me is my first great film. I think I did justice to what a traditional goose hunt is today for most Cree families in the James Bay region. I know some things are done differently in areas, but nonetheless it's a good film. But I sometimes feel bad about other important scenes that never made it to the final cut, for example: gathering spruce boughs for the flooring of the tent, making cranberry jam, cooking the dried goose, setting snares, hunting for partridge and other small details that go on at a hunting camp. There was only so much time to put everything into an hour-long film.

One of the biggest challenges of working with my family was the Cree language and its translation on screen. When interviewing my parents, I know that they tell stories when answering questions, which is great. But to incorporate that into film can be difficult. For one thing there is the time limit of what to show and tell and the film/video medium cannot do justice to Cree storytelling. It was difficult to cut down my parents' responses in Cree into what I ended up using in the final film. Plus, using subtitles was hard — how do you keep them short and to the point to what is being said in Cree without losing the meaning. It's one thing for a Cree speaking person to hear and understand what someone is saying in the language, it's another story for someone who needs subtitles. What I found most intriguing is audience reaction of Cree people in the north to people in the south. People back home had a wonderful time with my father's stories and laughed at the right moments. But for those reading the subtitles – that did not happen. Subtitles will always be a challenge to use in films. Something for you up and coming filmmakers to think about.

The editing took over four months to complete. But in actual fact, the rough cut only took a month and a half, which looks similar to the final cut of the film. But having such a long time to edit gave me a chance to work out some of the finer details. In most cases outside of the National Film Board you don't have that much time to edit. In editing *Ayouwin* and other videos, I only had 15 days. But being the NFB, I had the luxury of time to edit, something I don't have now with my independent projects.

One last hurdle followed before completion - audience response. You've might have heard of audience response of a film before its release. It's a time when an audience (in my case - other filmmakers) gets to ask questions and give feedback to the director of what works and what doesn't. In some cases, their ideas are good, in others not so good. In one instance, people were confused of where all the hunting took place, which I clarified with voice-over. In another case, some audience members didn't like the idea that a goose was alive after it was shot and a scene with my father chasing one as it tried to get away. People were squeamish about that. But I said, it part of the hunt. As well, some did not like the idea of using the killed goose as a decoy. Again it's the way things are done up north. One comment that made me mad: "If it's a traditional goose hunt, how come you use guns, boats and a helicopter." I think the viewer was naive and thinks we all still live in teepees and hunt with bow and arrow. My response was "just because we adapted to new materials and tools, it doesn't mean it's not a traditional goose hunt." But those scenes stayed it because that's what happens at a goose hunt. I realized that showing a film like the goose hunt means something different to people in the south than it does up north.

The final stages went smoothly, which included sound effects, music and sound mixing, followed by a final print and showcasing the film. In all, it took one whole year from the time I proposed the film in June 1988 to final print in June 1989. The total cost of *Okimah*: approximately $350,000.

What did I learn from this whole process – it helps to show what you can do as a director by having made a small video at the start, which will give you more opportunities to make the films you really want to make and direct. As well it's a good learning experience to work with seasoned professionals as your crew and learn from them. Also it helps to have a producer that believes in you and your film, and your vision. I think with all the experience I had from working at Wawatay, Maamuitaau and as a cameraman on other National Film Board productions gave me the basic know-how and confidence to make something special that I believe in, as in the case with *Okimah*.

Paul M. Rickard is a filmmaker from Moose Factory, Ontario, who has been involved in filmmaking for over 15 years. He directed Okimah *and produced the series* Finding Our Talk *for APTN. In the next issue Paul will discuss hitting the festival circuit with* Okimah *– the parties, speeches, screening, awards – and finding a new job.*

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URBAN NATIVE

by tsa

s'all relative baby

Albert Einstein once said that the only source of knowledge is experience, which means that we can only really truly know something to the extent that we can relate it to, or remember, the experiences we have had. Which would allow that there will be things that some of us will never "know" because we will never have the chance to experience them.

For instance, according to Einstein's thinking, men will never *know* what it is like to give birth to a child, even many women will never *know* what it means. Those who have given birth can relate as much information as possible about it, telling about the pain, the joy, the wonder, and again the pain, to others who have never had the experience. And those others may grasp a general idea of what the experience is like, but they wouldn't really *know,* at least according to Einstein.

Another example would be that some of us will never know what it is like to be filthy rich with all the privileges that go with monetary wealth, and unfortunately many will never know what it is like to be underprivileged, scraping away to make enough money to put a meal on the table and clothes on the back. This means that we will never know what it means to *know* from another person's perspective. Which is pretty much impossible anyways considering we would have to be in another person's mind and body to *know*. Knowledge is always a matter of perspective.

If we take into account Einstein's theory of relativity, then it doesn't really matter if we never actually experience things the way that someone else does in order to *know* something. Relativity takes into account different points of view or perspectives and says that what you think is real could be seen in a different way from a person outside your situation. We could substitute "what you think is real" with "what you think you know" and the theory would still hold. When we say that something "is relative," we are essentially saying that you see it your way and I see it mine, we are talking about the same thing and we see it differently.

It doesn't mean that one way of seeing or thinking is better worse than the other, or that one point of view is more "right." If we look again at the example of giving birth and question whether or not a man can *know* what it is like, we would have to say yes if we take into account Einstein's theory of relativity. A man can know what it is like from his point of view, and a woman will know what it is like from her point of view, which may or may not be like any other woman who has given birth. Each being's personal experience of anything is going to be that, unique and personal, no one can thus *know* what it was like. However that does not mean that they cannot relate in some way.

I bring this all up because weeks ago I was asked to write a mandate for this column, a mission statement, a raison d'etre for it's being. I have pondered over this long enough and now must define in a sense, if you will, the un-definable. The title of the column is the Urban Native, which I chose because that is what I am and what I have always been since being adopted by a non-native family on the island of Montreal. The content of the column will be as varied as the experiences that I have had has as a native being and as an urban dweller in the various cities that I have called home. The content will thus most likely be similar to your experiences, just different.

Central to my way of thinking and writing is relativity and relating. I like to ask questions like how do we relate? What is it that makes us feel a connection or akin and therefore like other beings on this earth? I believe that we as beings are all made up of atoms, albeit put together in different ways, which is why your brother or sister does not look exactly like you. As such, we do have the capacity to feel the same things. I'm reminded of quotes such as "if you prick us do we not bleed" and "a rose by any other name would still smell the same."

There is nothing that really makes anyone so different from anyone else even though we may all have different upbringings and different thoughts and understandings of how the world works. These are simply the details that make people unique and what makes life so interesting and wonderful. By relating our experiences to each other we cannot help but grow as individuals, our minds will expand as we try to understand each other's perspectives and come to the conclusion that everything *is* the same, just different. It all depends on how you want to look at it.

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This land is your land, This land is my land

Xavier Kataquapit

The James Bay lowlands have been home to my people since the dawn of time. My ancestors never really called any one place their permanent home but considered this vast area of land their territory that was shared with others. Moving from one place to another throughout the year was a way of life that was necessary for survival. People moved from one lake or river on the coast to another sometimes hundreds of miles away to find better hunting or trapping grounds.

My parents and grandparents lived in many areas along the coast and inland along the lakes and rivers. My dad, Marius, and his family lived along the Attawapiskat River for most of their lives but they also travelled to distant places in the north or south, inland along major rivers and lakes and to Akamiski Island and other islands on the Bay. My mother, Susan, was born and raised on the Nawashi River, which is about 150 kilometers north of Attawapiskat and she also spent time along the coast travelling back and forth to Attawapiskat for most of her early life. The Nawashi River was also home to my grandparents, my mother's parents, Xavier and Louise Paulmartin. They lived in and around this area for most of their lives but also travelled further north to distant rivers such as the Opinagau and Lakitusaki. My father's father, James, grew up in his early years along the Winisk River which is on the Hudson Bay coast. He and his family roamed on their traditional lands in this area.

Today, travelling to these distant places may not seem like a great task with a snowmachine or freighter canoe powered by an outboard motor but back then people travelled under their own power. It was common for people to have to move on the land using dogsled in the wintertime and by paddling a canoe and portaging during the summer. For many who did not have the resources to build these crafts for travelling, walking was the main mode of moving around on the land. Snowshoes were used during the winter and many of the James Bay Cree pulled their own sleds to move supplies across the land.

In 1905 and 1906, this way of life drastically changed for First Nation people living south of the Albany River when they became part of the Treaty #9. This new treaty was developed to allow the government to begin to take charge of the land and control the lives of the people who lived on it. In 1929 and 1930, adhesions were made to this treaty to include the area north of the Albany River which also saw the creation of my home community Attawapiskat. The settlements in this treaty gave some benefits but it also meant that First Nation people had to stop their traditional way of life on the land. Part of the treaty included giving parcels of land to the First Nation people living in the treaty areas in order to access the benefits. I can imagine this was a very difficult thing for many of my ancestors to understand. Our traditional lands stretched over a vast region and no one area was considered a permanent home by a group of individuals. They took care of the land and the land returned that favour.

The establishment of reserves was a major change for my people and one that has been very difficult. This new and foreign concept upset the balance that my people had with the land. When they were confined to one area it meant that soon the lakes and rivers were fished out and the other animals began to disappear. A nomadic way of life allowed people to access better areas for gathering food and also gave the environment and wildlife an opportunity to grow and prosper. Now that people live in permanent settlements, hunting, gathering and fishing has become more difficult for everyone. It also affected my people to the core of who they were and it made them helpless and stuck in a system they really had no use for.

The result of many years of living in a confined reserve has led to much sadness and chaos. Our First Nation leaders are working with others in our communities to address the many problems that have resulted from this isolation and change to our lifestyle. Hopefully, we will be able to create a healthier environment for our future generations that will offer them better opportunities as we continue to struggle with this idea of ownership of the land. Our survival is really due to that fact that we never really lost our relationship to the land. It may well be that in the years to come the very people that tried to change our way of life will come to us for guidance on how to live on Mother Earth.

Editor's Note: **Open Broomball for the Chisasibi Invitational,** March 6th-9th, was supposed to be Maximum of 8 Teams. Not 4. **Sales @ Nation** apologize for any inconvenience.

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101 – Birthdays

Happy Sweet Sixteen to my sister Faith Gilpin on Jan. 28,2003. Hope you enjoy your day take care of yourself. Happy Birthday to my mom Barbara Gilpin on feb.16, 2003. I just want to say Thank You for everthing. I miss you both. With Love: Marion (See U Soon)

Happy Birthday Pete! It's been a while my friend, I sure miss U! I hope this year brings you Peace and Prosperity! I love you my friend, You are always on my mind! Happy Valentine's Day since we are on a roll. I am passing thru town soon, I hope we can connect somewhere. Give my love to Eric! Until we meet again! Ciao! Mary

I would like to wish a Happy 4th Birthday to one of my nephews, Skyler Gull Blacksmith, on February 19. Happy Birthday Skyler. Have fun at your birthday party. I love you. From auntie Sarah Blacksmith xox

Happy 1st Birthday to our daughter Tarianne Sajiwabins on february 05/2003 and many more to come we love you verry much with love mommy and daddy (Theresa & Claude) Mist.

I would like to wish a happy birthday to my grandaughter's Alexandria (Mouse) Coon on February 03, 2003 and to Tariannes on february05,2003. I love you both so much!!! and a happy Valentines day to all my children and Grandchildren I love you all from Goo-koom Joe Coon!

Happy 10th Birthday to my grandson Bedabin Coon on February the 18th he's somewhere in Montreal, May your day be as special as you are from: Goo-koom Josephine and Joom-shoom Tom.

We would like to wish a happy birthday to my brother and uncle Peter Bosum on february the 14th Hoping you spend your day with someone special take care we love you! from sis Theresa and your niece Tariannes Sajiwabins.

Happy Belated Birthday to our son's Ricky Coon on January 11 and to Jerry Coon on January 18 2003. We love you both from Mom and Dad.

Happy Birthday to our aunt & great-aunt in Ottawa, Jacqueline G. Barney, on February 3rd 2003. Happy XXX Birthday, don't worry, we won't write your age, we know you're young! Hope you had a wonderful Birthday. Too bad we couldn't spend your Birthday with you, because you live too far. Just kidding! Maybe some day we will spend time with you on your B'Day. Have a wonderful day. Love always, Melanie, Sinclair, little Starr, Serena and Selena Neeposh (Waswanipi) xoxoxo And Happy Valentine's Day too. We miss you!

On February 22nd 2003 our baby will be celebrating his 1st Birthday. Richard Claude Kyle Dixon, may your special day be a bright and beautiful one. Love you always, Mom & Dad & Big brother Ethan-Robert. Ojay

A belated birthday wish going out to my grandma Annie Pepabano, celebrating her 87th Birthday on February 7th 2003 in Chisasibi. Hoping you had a wonderful day. Again, Happy Birthday from Jennifer, Robert, Ethan & Richard Dixon. Ojay

300 – Personals

Happy Valentines Andy Joseph Metabie. Can you be my Valentine? From you know who...xox

I would like to say "Hey Babe" to my ex. girlfriend from W, you know who you are...When will i see you again? I wanted to let you know that i still care and i know you still do too. I can't stop thinking about you. I miss those special moments we had together!! I even wrote poems how i feel about you, i have plenty of'em under my pillow, my pillow get's thicker everyday..lol..well, no time for laughing!... I tried to forget about you but i CAN'T, You're always on my mind. I wish i could make you turn around, turn around and see me cry, there's so much i need to say to you, so many reasons why. I never felt like this before, you showed me soooooo much, I'm so lost without you!! I hope you understand what i'm trying to say. I wish you were here with me right now and i'd show you how i feel for you, words cannot express how i truly feel. It hurts to see you with another guy. The only thing that is left for me is pictures of you and me. I'm hoping you email me or call me. Ohh yea, are you coming here for the tournament? (C-town)... I HOPE SO!!! Love ya. Love From: Someone who REALLY wants you back!! P.S. There is nothing in this world that would stop me loving you!!!!!

I Would Like To Say Hi To Joel Iserhoff In Mistissini. How's Life Treating You Baby?... Hope You Doing GREAT!! Boy, I'm So Down When Your Love Is Not Around, I Don't Know What To Do, I'm So Lost Without You, I Miss You, I Love You, I Can Say It So Clearly But You're No Way Around... I Miss Your Smile, Your Laugh, Your Voice. When I First Saw You, I Felt Something Inside Me, Something So Tender, I Can't Explain. This Happened So Fast Not A Part Of My Plan. Haven't Told You Just How Much I Love You. I'm Going Crazy, When Will I See You Again??? Love Always: A Girl Who Can't Stop thinking About You P.S. What Can I Do To

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Make You Mine??? P.S.S. Wish You Knew How I Feel For You!!!

I would like to send this message to my boyfriend who lives in Eastmain, whom I love and miss the most but I'll see him soon. However, Happy Valentine's Baby! Hugs and Kisses goes out to you. I hope these words brings u smiles. I love you very much! From someone who really loves you the most, your chick Mist. X0x0x0

I would like to send all my love to the man I love for the rest of my life, who's my friend for life and who's my husband. Sinclair R. Neeposh, I want the world to know just how much I love you, I love you just the way you are, and I will always love you. I don't care what other people say or do, they can say or do whatever they want, I made my promise to God that I will always love you, for better or for worse, I will always be here for you, whenever you need a friend. I will never find a love so special as yours. You're the greatest thing that ever happened to me, you're the most sweetest part of my life. There's nowhere in this world I wanna be, but to be with you, to share my love, my dreams, my hopes, my fears, my everything with you. Happy Valentine's Day my love! Love always and for ever-more, Melanie Gull-Neeposh xoxoxoxo

We would like to wish a Happy Valentine's Day to our beautiful and wonderful children, Starr, Serena (Boojoo) & Selena Neeposh, we will always be here for you three, y'all always be in our hearts. You make our love stronger everyday just by being with us every moment and every-day. We thank God for the wonderful three gifts He given us to keep and especially to love for the rest of our lives. We will always keep God in our prayers and in our hearts to keep us safe and to keep us together for-ever. We love you so much!!! Xoxoxoxo Love always, Mommy (Melanie) & Daddy (Sinclair)

We would like to wish a Happy Valentine's Day to our wonderful parents, Dorothy and Harry Happyjack & Annette and Sinclair Neeposh. We would like to thank them for their unconditional love and all their support, we really appreciate all the help you have given us. We thank God for everything you have done for us. We will always carry you in our prayers. We love you so much! Love always, Sinclair & Melanie Neeposh and Starr & Serena & Selena xoxoxoxo

A Valentine's Day wish going out to our grand-daughter Faith Moses and also a Happy 6th Birthday on February 15th 2003. We love you so much. From, Googoo and Joomshoom, Eastmain

I would like to wish a Happy 6th Birthday and many more to come to my beautiful niece Faith Moses on February 15th. I hope your day is special as you are. I love you so much. From, your Aunt Betty xoxox

Wishing a Happy 6th Birthday to my wonderful niece Faith Moses on Feb. 15th You keep getting prettier and taller everyday. I love you very much. From your uncle Justin

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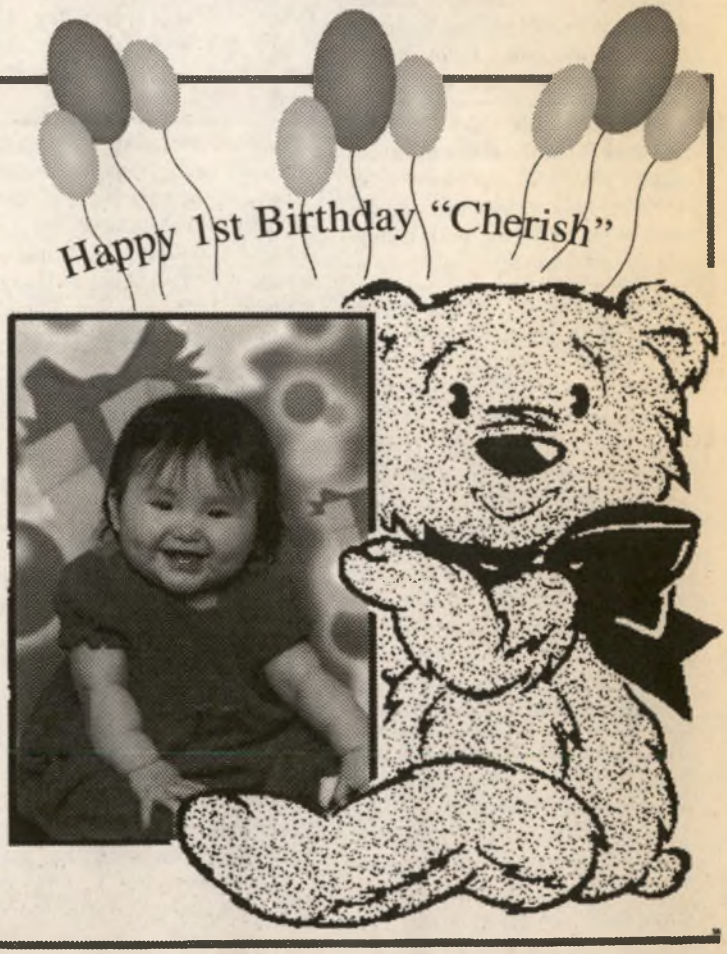
On February 9th 2003, Cherish Grace Mayappo will be celebrating her 1st Birthday. It's been a year since you came into our lives. Everyday you have filled them with laughters, joy and love by those sweet adorable things you do. And we thank God for you everyday. You are a true blessing and we love you so much. Hope you enjoy blowing out your first candle girl. Love always, Mom & Dad (Sarah & James). Eastmain

Hey! I would like to wish my little sis a Happy 1st Birthday on February 9th 2003 and her name is 'Cherish'. Happy Birthday little sis with lots of love and hugs from bro Michael xoxoxo

Sending out this special Birthday wish to our sweet adorable daughter Cherish Grace Mayappo. Happy B'Day on February 9th 2003. May God bless you with many more Birthdays to come. We love you with all our hearts. From your lov ing parents, Sarah & James M. xoxoxox



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Aboriginal Business Canada, the Cree Board of Health and Social Services of James Bay, the Cree School Board, the National Aboriginal Health Organization, and the Assembly of First Nations trust Beesum to produce their communications projects on time and on budget.

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